

THE LILY

DEVOTED TO THE INTERESTS OF WOMAN.

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THE LILY.

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All communications designed for the paper or on business, to be addressed to

Mrs. MARY B. BIRDSALL.

Editor and Proprietor.

PARODY.

[Most readers will remember a poem entitled "The Modern Belle," published sometime since, and which was much admired for its truthful home thrusts. The following parody is equally as good.]

The son, he sits in the bar-room,
In a place most convenient to stare,
He's clad in very fine broadcloth,
And his face is covered with hair—
He smokes and spits and drinks,
And drinks and smokes and spits.
The saliva he ejects from his mouth
Is much more plenty than wits.

His mother goes clad in her cotton,
And faded and ragged at that—
She's minus of shawl and bonnet,
But her son wears an elegant hat.
She's toiling and earning "the Shillings,"
So weariedly night and day,
While he, at the theatre and tavern,
Is throwing them all away.

He never gets up in the morning—
If his mother calls him at noon,
He comes down cursing and swearing,
Because she called him so soon;
His eyes are sunken and red,
His cheeks are hollow and thin,
Caused by last night's debaucheries,
And indulging too freely in gin.

He sits down to his breakfast,
And then finds fault with the hash;
His mother says, "The grease it needs
You used to oil your moustache,"
At this he flies in a passion
And hastily leaves the room,
To the tavern he bends his footsteps,
And with wine dispels the gloom.

From his vest there dangles a seal
That is set with a brilliant red stone,
But the sparkling toy is only wax,
Tho' his he never will own;
On his feet are patent gaiters,
On his mother's there are none,
For all her honest earnings
Bedeck the back of her son.

At length he marries a lady
Who he thinks is as rich as she's fair,
But finds her in truth as poor as himself
And then gives up to despair;
Two cheats make an even bargain,—
Both are well mated for life,
She thought she had got a rich husband,
He thought he had got a rich wife.

For the Lily.

Letter from Mary A. Bronson.

What an accumulation of papers during absence!—all waiting patiently to be read; a perfect pile, some stale matters, 'tis true, but great and noble sentiments never grow old. Among them, none appear more interesting than the LILY, the gentle, the beautiful harbinger of the coming day of redemption to woman. Still sincere—still hopeful—till appealing to woman for help to help herself, and still depressed by her coldness and listless inattention. Yet she no less suffers for all this, nor less conscious of suffering; tho' she ever remains a weary dreamer. Tiresomely combatting, and weakly yielding the contest to ever advancing obstacles. Faint and disheartened, preferring to cull some tempting flowers in shady woods by the way-side, where the silver sun glances softly anon upon the varnished cells, than to immerse into the full glare of his beams and toil on to the success-crowned summit of Reform. Many such idlers and day dreamers there are. Many surrounded by pomps of place and splendor of position, who crush the yearnings of nature, daily and hourly crucifying truth's struggles in their hearts because the interdicts of society, the bug-boo of many a noble nature, stare them in the face. They would have no less said, but they would not say it.—They would have no less done, but they would not do it. They would have no less demanded, but they would demand nothing. They would not have the truth stop of its final mission, but they would not lift a voice to stay error. They would not have Truth's champions suffer, perhaps, but they would not lighten the burthen that falls heavily, painfully, upon nobler, stronger hearts. Oh, it would be such a nice thing to have this reform all accomplished, and the trophies of victory all laid at their feet, and never a wound or scar to disfigure, or to point where the battle raged the wildest—the longest. No! No!! they cannot peril present ease, nor brave the interdict of society. Thus many a fair and weak sufferer daily hushes the longings of her better nature, and will live and die in her chains, unless some braver heart strike the rivets and bid her be released from slavery and oppression.

We often hear it said by Reformers, "we are dealing with great principles." We should deal with great actions. Principles are nothing farther than they give birth to Action. We may persuade, enforce and portray Principles till doom's day, but if they never incarnate themselves in actions, we might be as well without them. If no woman goes forth from the old pale of conservatism, and demonstrates in her life the principles she avows, then she may as well never have embraced them, and the world might as well never have heard of the so-called Woman's Rights Reform. If our Saxon Fathers had never risen in the powers of individual resistance against tyranny and oppression, the Magna Charta would never have blessed the world with its benign diffusive influence. Woman has not only to believe, and to make others believe, but to do. If she believes that woman should occupy places of trust and usefulness, she must demonstrate in her own life the safety and practicability of the philosophy. If she

believes that the popular customs of society are a dead weight upon the progress of the age, she must have the resolution to resist their wiles, and the courage to soar above society, peaceful and unmoved by its frowns and interdicts. If she believes that fashions dwarf her body and paralyze her mind, she must forego hooped skirts, and repudiate dresses too short at the top to cover the lungs and other viscera, pressed out of place by squeezing bands and whalebone vices. If she believes that late hours, late suppers and late breakfasts, subvert the regular order of things and filch away health and time, she must repudiate the custom, tho' society be much scandalized and benevolently warn her of the danger of going too far, lest she be considered by her neighbors as belonging to the green family. If she believes that the control of the public press is the great lever that wields public sentiment, then she should seize it, and through it, correct the popular error that depraves and enslaves her; and lift that great bulky, sluggish weight that rests upon her own crushed rights. If she believes that woman should practice medicine, then she should employ none but her own sex, in the great hour of nature's strife with disease, and she should encourage, by all possible means, those to enter the profession who would honor it, themselves, and their sex, by a consistent course, high attainment, and long and efficient professional life; none others should be encouraged, as Reform will only produce professional castes, an evil more to be dreaded, if female doctors prove to be quacks, than were there never a female educated to the medical profession. So, if she believes that woman should have the management of children, their legal control, be Guardian and Administrator; and own, and dispose of, and disburse funds, and hold, sell, or will real estate, then she should go forward in the work. But first, as a pre-requisite, she should qualify herself to perform the multifarious duties attending these responsible positions. It were folly to entrust idiots insane persons and children with the vital interests of an estate, or the pecuniary savings of a lifetime. And it may have been thought equally so to entrust an ignorant woman with her own and that of her children, thus she has been classed with them. Her incompetence to perform the duties, and the certainty that in her ignorance and inefficiency she would throw the business into the hands of some male protector, is doubtless the reason why our legislators withheld the right from her, regarding it as the means of injury. There is too much reason in this, especially where they are married and liable to yield every requirement thro' their helpless dependence. Let her, then, be qualified for the post before she assumes the duties. Every woman in our country should be educated to business. It should be a part of her finishing up of an education to know how to transact the complicated affairs connected with the office of Guardian and Administrator. If this were so, the denial of the right and privilege would appear more palpably a great wrong and inconsistency, and the result would be a more perfect state of True Democracy. I know of no place where a thorough mercantile and business Education can be better acquired, with less expense, or less sacrifice of personal feeling and convenience,

than at the Mercantile College of Bryant & Stratton, Cleveland. These gentlemanly proprietors have generously fixed the terms of tuition for ladies at about half that they are for gentlemen. Why, then, should so few avail themselves of this advantage, while the rooms are crowded with young men from all parts of the country? and will be, no doubt, for great advantages are offered them which they will be too wise to neglect. Ah, says one, "the want of money." Yes, but some way means are always found to ape the fashions and customs of the age. Do without that new dress and all those flowers, ribbons, frills, laces and fringes, and wear some dozen last year's dresses that the moths and flies are devouring. Don't set your heart upon those rich furs, and that love of a bonnet, for that money would pay your way through, and your tuition will prove money so much better devoted, that you will never regret being odd, for the small sacrifice will be lost sight of, soon, in the future advantage.

M. A. BRONSON.

For The Lily.

MRS. BIRDSALL.—For some time I have been thinking of writing a word concerning matters here. Being a reader of your paper, and loving the principles it advocates, and having the best wishes for their success, I would that every where they were disseminated so fully, that all might understand them. Human rights, though they have so much and so long been talked of, are as yet very little understood. And even among us, though for years we have, as a people, stood in the front ranks of laboring for the promotion of almost every good cause, and especially that of "letting the oppressed go free," there still are found partial views amounting to strong prejudices, showing inconsistencies, great as was that of the freedom and equality of all men, being declared by those whose plantations were cultivated by slaves in the days of '76.

The school here is one in which privileges of education are professedly offered to all, "irrespective of sex or color." And that there are many privileges of education offered here, that are not so freely bestowed elsewhere (with a few exceptions) is true. Every course of study here, (of which there are four) is open to ladies as well as gentlemen, and there is also a course of study specially designed for ladies. Some of the finest scholars in the College, too, are ladies. Many of them have taken the first and some the second degree in the arts, whose scholarship was an ornament to the College itself. But ladies in college, are made to feel from day to day, that in the privileges of education bestowed them, is distinction in consequence of sex. In rhetorical exercises, the old rule of giving the woman the third part only, seems to be adopted. While to young men, the three sorts of exercises, viz: Essay writing, Declamation, and Discussions, are granted, but one, that of Essay writing, is allowed to the ladies!

Again, while the young men, month after month, are appointed to prepare and present public orations, and also at the time of taking their degree; no lady in college is allowed to present even an Essay of her own, in any more public manner than in the presence of her class.

So of the third part of the rhetorical education granted her, one of the most valuable parts is denied, viz: the practice of presenting her thoughts in public. It is most natural to ask why this is so. If the mind is to be cultivated, should it not be cultivated for usefulness in the world?—No one will deny this. Why then deprive it of that cultivation which makes it effective in influencing mind as it comes in contact with it? It is

not by penning thoughts merely, but also by presenting them that the world is influenced. The feeling, that this deprivation, in one branch of study, in respect to ladies is not just, very generally prevails among the students. Often have they petitioned that the ladies might be admitted to full privileges of the school, but as yet without success. Yet it cannot for a moment be thought that those who have the power in this matter, have not the interest in the highest degree, of the students at heart. But there is a sort of horror in their minds, attached to the idea of a lady appearing in appearing in public. I can but regard this feeling as a part, not yet done away, of that sentiment so prevalent but few years gone by, that ladies needed for their position in life, but very little of the discipline of schools, and that in a public capacity the world had no work for them.—But of the advantage and necessity, of their putting forth effort for the world's elevation and redemption, who at this day can express a doubt, without showing a most remarkable stupidity?—But if a part of so great a work as this is hers, who shall justly place limits to her preparation for it? The time must come when these restrictions shall be removed.

The school is very large, numberings in all its departments nearly eight hundred students, of whom somewhat over three hundred are ladies.—The whole yearly number, for several seasons past, has been about thirteen hundred, of whom not quite half have been ladies.

Yours, &c.,
Oberlin, O.

QUISPIAN.

THE PROPERTY OF INTESTATES.

A person who dies without making a will is said to die *intestate*. Those to whom his *real estate* goes are said to take by *descent*; those who inherit the personal property take it by *distribution*. The *real estate descends*, the *personal is distributed*.

If the intestate leave a widow, she is entitled to the use, during her life, of the third part of all the lands owned by the husband during the marriage. This is the wife's *dower*; and such *dower* may be barred by jointure, or by a pecuniary or other provision, if she assent to it, in lieu of dower. If her husband have exchanged lands, she cannot have dower in both, but may elect; and if the lands have been sold on a mortgage given for purchase money, she can only have dower in surplus. After the widow's dower is set off, the residue of the real estate is liable for the debts of the intestate, in case they could not be paid out of the personal property; and such residue, together with the widow's third after her death, then descends thus:

1. To the children in equal parts; but if any such children shall have died leaving issue, then such issue are to take the share which the parent would have received if living.

2. But if the intestate die without lawful descendants, the inheritance goes to his father, if living, unless it came to the intestate from his mother and she be living; but if she be dead, the inheritance derived from her goes to the father for life, and then to the brothers and sisters; but if there be no brothers or sisters or their descendants living then to the father in fee.

3. If the intestate die without descendants, and his father be not living, or be not entitled to take under the last provision, then the inheritance goes to the mother during life, and after her death to the brothers and sisters; but if there be no brothers or sisters or their descendants, then the inheritance goes to the mother in fee.

4. If there be no descendants or no father or mother, the inheritance goes to the brothers and sisters in equal parts.

It should be mentioned here that, in all cases, the descendants of a parent who is dead, take the share which would have belonged to the parent if living.

5. If there be no brothers or sisters or descendants of brothers or sisters, the uncles and aunts on both sides take the inheritance, unless it have come to the intestate on the part of the fathers, in which case his brothers and sisters and their descendants are to be preferred; but if it have come from the mother, her brothers and sisters and their descendants are to be preferred to those of the father.

6. If an intestate who is illegitimate die without descendants, the inheritance goes to the mother and her relatives.

7. Children and relatives who are illegitimate, are not entitled to inherit.

8. Relatives of the half blood inherit equally with those of the whole blood; unless the inheritance were derived from an ancestor, in which case those not of the blood of the ancestor are excluded.

The personal property of an intestate is to be first applied to pay his debts, and the residue is to be distributed as follows:

1. One third to the widow, and the residue in equal parts to the children if living, and the children of such as may be dead take the portion which would have belonged to the parent.

2. If there be no children, nor any legal representatives of them, the widow takes half, and the other half is distributed among the next of kin, as mentioned below.

3. If there be no descendant, parent brother or sister, nephew or niece, the widow takes the whole; but if there be a brother or sister, nephew or niece, the widow takes one half and takes out of the other half to the amount of two thousand dollars, and the residue (if any) is then distributed to the brothers, sisters and their representatives.

4. If there be no widow, the whole goes to the children and their legal representatives.

5. If there be no widow and no children, and no representatives of a child, then the whole is distributed to the next of kin in equal degree to the deceased and their legal representative.

6. If there be a widow, but no children or representatives of them, and no father the widow takes one half, the mother one quarter, and the brothers and sisters or their representatives one quarter.

7. If there be a widow and father, but no child or descendant, the widow takes half and the father half; but if there be no widow the father takes the whole.

8. If the intestate leave a mother, and no descendant, father, brother, sister, or representative of a brother or sister, the widow takes half and the mother half; but if there be no widow the mother takes the whole.

9. The property of an intestate who is illegitimate, if he have no descendant or widow, goes to the mother and her relatives.

10. Advancements of real or personal property made to a child, before the death of the intestate are to be taken into the account so as to make the portions of the children equal.

The foregoing are the provision of our laws in the main, omitting some minutiae which are not of general interest. Most of our readers can now see how their property will be disposed of if they neglect to dispose of it themselves. If they do not like the provisions, they should lose no time in making their wills; there are plenty of legal gentlemen who, for a fee of five or ten dollars, will help them to dispose of their estates precisely as they would wish.

[Any person can draw up their own will, and sign it in the presence of three persons, who must subscribe as witnesses. There are blank forms for sale at most bookstores at a cost of three to six cents, and as far as making out these documents is concerned "every man can be his own lawyer."—*Life Illustrated*.

Affection.

I have thought

A brother's and a sister's love was much;
But the affection of a loving child
For a fond father, gushing as it does
With the sweet springs of life, and living on
Through all earth's changes, like a principle,
Chastened with reverence, and made more pure
By early discipline of light and shade
It must be holier.

WILLIS.

Gen. Cass on Temperance Societies.

The following are extracts from the speech of Gen. Cass before the Congressional Temperance Society, Feb. 24th, 1833. Of the value of Temperance Societies, he thus spoke :

"All societies, having just and definite objects must require the members to co-operate in their attainment. This condition is the very bond of their union, the life-preserving principle, which gives and maintains their existence—and if any are saved by the obligations and associations thus assumed, as members of temperance societies, all who are co-laborers in the work, are entitled to commendation, and to the respect and gratitude of the community. Ask the father who has seen the son of his age and hopes, qualified by nature, habit, and education, to perform an honorable and useful part on the stage of life ; who has seen him abandon all those prospects, and become the slave of this most disgusting propensity, and the companion of all that is vile in the community ; ask the father the value of an association, which will redeem the lost one from this thralldom, and restore him to society, to his friends, and to himself. Ask the heart-broken wife, who has seen the partner of her cares, the father of her children, forget all, abandon all, and ruin all that should be nearest and dearest to him, and seek pleasure in the abodes of vice and intoxication, ask her whether these labors of love and charity, which pluck the brand from the burning, are useless and inoperative. Ask the children, whose father is a stranger to their love and affection, and who barter their happiness and his own for scenes of dissipation and intoxication, and let them calculate the value of redemption, and their gratitude to those who break his bonds and set the captive free. Ask society, whether the restoration to a useful and honorable life, of some of its most promising but once lost and unhappy members, is not a source of satisfaction and gratulation—and all this has been and is now doing."

Of the character of the effort in which these societies were engaged, he thus explains his just appreciation :

"But important to society as is the change, from a life of vicious indulgence, to one of temperance and virtue, in all those whose situation calls for this change, still this subject becomes unimportant, when compared with the ultimate object of those, who are prosecuting the warfare against the great enemy of the human race. They seek not only to cure the malady, but to render its recurrence impossible to save all from the dangers which threaten them. To prevent the abuse, by preventing the use of *stimulating liquors*, and thus preparing the way for the entrance upon life, of a generation not exposed to this fatal temptation.

"Let then one mighty effort be made, to banish from our land this bane of rational and individual prosperity. Let there be a union of hearts and exertions. Experience and reflection will soon disclose the most practicable plan of effecting the object. *Precept and example*, when they go together, go far in their operation upon human affairs. Let them be here united. The nature and extent of the evil must be laid open to all. Such an effort would be a crusade far holier, than that which sent the nations of Christendom to the land of Judea, to seek through battle and slaughter the tomb of the Savior. It would be a crusade of virtue against vice. An effort to give tone and strength to public sentiment, and to direct it to the attainment of one of the most important objects which remains to man to accomplish. Which would reduce the black catalogue of crimes and criminals, and give an entire new aspect to human affairs."

The conclusion of his address is truly eloquent, and its estimates of the results that would follow the triumph of temperance, is by no means an exaggerated one. Through the beneficent operation of prohibitory legislation those results, we trust, will yet be realized, and we hope that Gen. Cass may live to see them. His address thus concludes :

"If there are trials in the present life, there are likewise mercies. Hours and days of comfort and happiness, which are freely offered and may be freely accepted. *Can the pleasures of the bowl* be weighed in the balance with the rational enjoy-

ments within our reach ? With the tender affections of those whose hearts are knit to ours ; with the respect of society, with the consciousness of doing well and deserving well, and with all those moral accompaniments which, if not the reward, are yet the sure attendants upon virtuous resolutions and a well spent life ? To youth, to manhood, to age, these considerations appeal, with an energy proportioned to the circumstances of each. All hold their destinies, more or less, in their own hands, and whether these shall be for evil or good, depends upon the course and conduct they may adopt.

"Our exertions then should be extended, as the evil itself is extended, from our island to our maritime frontier, and from the St. Croix to the Gulf of Mexico. Happy will it be for ourselves, still happier for those who are to succeed us, if we can banish intemperance from our highly favored land ! And if all, who acknowledge the importance of the work, will unite in its accomplishment, the object can be attained, certainly and effectually. It would be a monument far prouder than the genius of antiquity has bequeathed to us, and more useful than any which modern wealth and power have erected, for the generations that are to follow us upon the theatre of life. Mouldering and dilapidated are the temples of Athens and Rome. Lost are the sites of Nineveh and Babylon. Forgotten are the countless millions, who have filled their places upon the earth and disappeared. But this moral victory would live in remembrance until the advent of the promised era, foretold in prophecy and invoked in poetry."

—N. Y. Prohibitionist.

The School of Design for Women.

A school of design was founded in this city a little more than three years ago, in the hope of opening to women a new branch of industry.—Through the generosity of its originators several thousand dollars were deposited to its credit, and it has now on hand sufficient funds to pay its expenses for a year and a half. Its growth has been slow. There was no lack of young ladies who thought it would be a very fine thing to know how to design, and who accordingly entered the school and applied themselves to study most enthusiastically for a whole month. But when they found that excellency could be achieved only after years of patient labor, of that earnest monotony of application which impatient people call drudgery, their enthusiasm evaporated, and they concluded, on the whole, that it would take more time than they could well devote to it. There were others who caught at this as a means of solving the problem—so hard to a woman—of how to earn a living. Many of these gave up in despair when they found that they more needed substantial food for the first year than the hope of earning something the next. But a few have struggled through nobly, and they now wear that expression of subdued strength which is granted only to those who have suffered.

In November last there were but eighteen pupils. To-day there are forty-five. Of these twenty are learning the art of wood engraving, and twelve have practiced enough to be able to earn something by it. There is no lack of work, and four or five of the pupils, who have been in school nearly three years, execute wood-cuts with such delicacy and care that they are at present employed by two large gas-fitting establishments to execute engravings of highly decorated gas-fixtures—a difficult kind of work. The orders now on hand amount to \$700. Ordinary talent in the study of wood engraving will scarcely be able to earn more than two or three dollars a week at the end of six or eight months, and the school is not always supplied with a sufficiency of the sample work which learners are able to do at this period. Those who have been in the school longest are able to earn six or eight dollars a week by working as many hours a day. It is found that they learn just about as rapidly as men, and are able to do just about as much work. Most of the engravers devote a portion of their time to sketching—the principal business of the school. The students in design are first exercised in sketching from casts ; and while engaged in this, are taught the principles of drawing. The text-book used, is Harding's. The figure is prin-

cipally practiced upon and most of the students go through a thorough course of anatomical drawing. The school is well provided with casts and instruction books, and has some valuable collections of works of art. A portion of the cuts engraved in the school have been designs produced by pupils. The art of design has not yet been carried to a sufficient extent to prove very remunerative. Lithography was intended to be one of the main branches of study, but it has not flourished, and there seems even now to be very little demand for it. Two or three fine prints show that orders might be filled very satisfactorily.

The school is located at No. 487 Broadway, entrance on Broome street, and is open from 9 a. m. to 5 p. m. As the tuition is entirely individual, pupils may attend any time between these hours, or all the time if they desire. They may enter the school whenever they please, and they will always receive the particular instruction which they individually require. Either Miss Tooker, who teaches the elementary pupils, or Miss Field who, who takes general charge of the School, is present all the time ; both of them are present for half the time. Mr. Herrick, the principal teacher, comes in about noon, and for an hour or two looks over the work of the engravers and designers, corrects errors and settles difficult points. Four dollars per quarter is charged as tuition, rather to give to the pupils a sense of independence than to add to the funds of the School. A number of teachers from the Public Schools receive instructions in the afternoon.

A visit to the School is very interesting. Two or three flights of stairs lead you to a large room with eight or ten windows to the north, and three or four to the east. Before the northern windows desks are ranged, covered with the glasses, graters and bits of boxwood, which wood engravers use. Two women are at work before each desk, patiently cutting away line after line. Some of them are reproducing the delicate flowers of a ground-glass shade, or engraving patterns for paper babies, which are comparatively coarse ; two or three are at work upon the illustration of a child's paper, or *Missionary Magazine*, and several beginners are busy over pictures which will not be good enough to be used. At table about the room are seated women sketching from casts and copying anatomical drawings. Before one window a complicated gas-fixture is fastened and a girl is sketching it busily. The teachers show you engravings, and casts, and text books, and as they show you explain to the scholar how the expression of this cast is lost by drawing that line too high or too low.—You look with interest through books of wood cuts, all executed by one woman, from the worthless scratches on the first page to the costly engravings on the last. You look with great interest through sketch-books whose demure quiet humor promises some kindly caricaturing by-and-by. The story of the school is told you, and you wonder why, in this sad dearth of labor for women, many more do not come here and find at once an occupation and an accomplishment. You say so and make your bow. As you shut the door, half a dozen girls compare half a dozen sketches of your personal appearance.

If you care to see for yourself take this TRIBUNE as a card of introduction.

CRAPPE A GRIEF METRE—At the fashionable hat store of our friend Stair, an amusing incident happened, as related to us lately. Three gentlemen from the country, applying for a *weed* to be affixed to each of their hats, Mr. S. inquired of them respectively as to the width of crappe they desired. The first, with a long drawn face and piteous accent, answered, "It is in memory of my wife ; my sorrows are more than I can bear—let the badge of mourning cover the entire height of the hat." The second managed to swallow at least half his sorrow, and said, she was only a sister to me, and the blow is not so severe to me as to him who has been deprived of his better half ; let the crappe cover but a portion of the hat, and let it be artistically arranged." But the *sang froid* of the latter was inimitable. "Oh," said he, "she was only my cousin—two or three inches will be quite sufficient ! Two or three inches of mourning ! What a reflection on the absurdities of custom !

THE LILY.

RICHMOND, IND., APRIL 15, 1856.

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The Lily and The Una.

Having purchased the Una subscription list, and made arrangements to supply its patrons with The Lily, we have to express our earnest hope that this will be entirely satisfactory to its numerous friends.

The two papers have been essentially different in their characteristics, though working for the same grand principles of Truth and Justice. While The Lily, with earnest simplicity, has dealt mainly with the practical interdicts of Woman, the living active wrongs that shackle her individuality, and crush her mentality, and depress her best and her strongest being,—the Una has dealt more with the principles and policy from which grow her wrongs, and in high-toned, scholastic essays, shown the grand basis of her rights.

We would combine, somewhat, the two characters, and thereby offer a paper suited to the tastes and wants of a still wider circle of readers.

We therefore ask for the continuance of the friendship and correspondence of the Una contributors, and invite all thinkers, workers, and those who are both, to aid us in making The Lily a capital exponent of Woman's wants and Woman's needs—her mission and her destiny.

Answer to Inquiries.

Money is sent at our risk. We think there is less risk in sending money when letters are not registered.

The Una subscribers who favor us with their kindly renewals for the Lily, will accommodate us greatly by saying that they were Una patrons.

A Proposition.

Our friends say, now that the sweet balmy days of Spring are come, that they are going to do much more in the way of procuring subscribers than it was possible for them to do during the severe winter weather. We are greatly obliged, and have been thinking of some new way to reward them for their trouble, and have concluded to offer good books, in value according to the list of names sent us. We can procure almost any books at a moderate price, and to those who live at a distance from good book-stores; this will be preferable to our old terms, which, however, remain for those who prefer them.

We will also furnish to mothers or teachers, packages of good books for children.

In the first of May number, we will give a list that will more fully explain our proposition.

We have received from the former publisher of the Una some fifteen names of subscribers received during the suspension of that paper. We shall be glad to credit them on Lily account, for two year's subscription, but if they prefer, it will be returned to them promptly.

Postage stamps should always be forwarded instead of silver money.

We hope, in our next number, to introduce several new friends who will mingle with our Lily circle of good, true, noble women and noble men, as members of the same household band.

MARRIED—At Fletcher, O., March 26, 1856, by Rev. John Huston, Mr. J. BENJ. GRANDY, of Cardington, Ohio to Miss JULIA A. LEE, of Fletcher, Ohio.

The bride is one of our Lily correspondents. May her new home have always in it that golden and eternal sunshine that draws good out of every surrounding.

For The Lily.

Our Duty towards Man.

Do we ever think, my dear friends, and readers of the Lily, of our duty towards our fellow man? Oh! if we do not, remember that God will bring us to an account for what we have done to save the souls of our neighbors and friends. When we meet our friends in the street or elsewhere, do we inquire of them as to what is the state of their minds in regard to religion? Do we ask them the solemn question, How stands the account between you and your God? or do we, for fear of meeting with a rebuff, keep our lips sealed, and let those precious souls, for whom Christ has died, still urge their way downward to eternal ruin. Oh! think of the value of our immortal soul, and then think of the misery and anguish which that soul will have to endure, if it is lost through your neglect; and also think of the happiness which that soul will be permitted to enjoy if it is saved through your efforts. And may God's Holy Spirit apply these thoughts in power to your heart, and may He enable you to be found in the discharge of your duty towards your fellow creatures, is the fervent prayer of your friend.

J. S. G.

New Oxford, Pa., March, 1856.

The following article we intended to publish a couple of months since, but it was mislaid—We present it to the notice of all who entertain the highly commendable intention of becoming competent in mercantile business:

MRS. BIRDBALL:—Seeing a notice in your paper not long since, of the admission of Ladies into the Cleveland Mercantile College, I desire to inform your readers that there is also one in Ft. Wayne, Mr. C. J. Deitrich, Principal, where ladies are instructed in a full mercantile course, preparing them for book-keeping, teachers of plain and ornamental penmanship and in the most thorough manner. Here is an opportunity for ladies to fit themselves for an employment at once lucrative and useful, and one well adapted to women. The fees for the whole course is 15 dollars for ladies, the instructions the same as is received by the gentlemen. And I hope ladies will avail themselves of this generous offer on the part of the Principal, Mr. Deitrich, who is a gentleman well qualified for his position as teacher, not only by a thorough, scientific knowledge of his profession, but his devotion to the interests of his students, secures for him the high regard of those who enjoy the benefit of his instructions.

The rooms occupied by the Institute are located in a pleasant part of the city, furnished with all necessary accommodations for those who have a taste for that kind of knowledge; and there are but few pursuits in life where such knowledge is not available. I send a catalogue which will speak for itself.

M. F. THOMAS.

Fort Wayne, Ind.

For The Lily.

HUMAN RIGHTS.—No. 3.

I ask if the laws are right, in case a married woman possess real estate, (for of course she can possess no personal property,) and dies, leaving a husband; according to the laws of Ohio, (if I mistake not,) he is entitled to the whole amount. But if a man possesses property and dies, leaving a widow, she is entitled to none of his personal property, and only allowed the use of the third of his real estate; the surplus is to be divided equally among the children, if they have any, when the youngest is twenty-one years of age; also the remaining third, after the death of the widow. But if she has no children, it will go to the deceased husband's relatives.

I would like to know if a woman does not need as much property to support a family of children as a man, who gets higher wages for labor? But no; they deprive her of property, reduce her wages, and then compel her to wear away her life in unremitting toil, for a mere pittance, to provide for herself and her helpless children. Now, I ask, what justice is there in this? It is no wonder that people blush at the name of Slavery!

I do not intend to cast reflections upon all; for I am sure that we have some true and earnest friends—even among gentlemen—who consider that women are capable of fulfilling a higher mission than what is generally assigned them. But I do censure our unjust rulers, who pride themselves in revelry and drunkenness—and he is considered the greatest hero, who can display the most vulgarity, and trample upon the rights of his fellow men!

What an example is this to place before a congregated nation? Well may Virtue weep over fallen humanity, crushed affections, and ruined hopes! For what have we to hope under existing circumstances? What have we to expect but the

downfall of this once glorious Republic, unless vice, intemperance, and pro-slavery principles be once and forever banished from our Legislative Hall?

It is impossible for the Nation to prosper under self-government. If we refer to Ancient History, we find that ever since the creation of the world, nations have continued to rise and fall; and their decline has almost invariably been occasioned by intemperance and slavery. We are told by Plato, that "abject submission and slavery were the causes of the declension of the Pessiam Empire." The subjects were compelled to prostrate themselves before the king, when admitted into his presence. This, Seneca calls "Persian Slavery."

Therefore, if we would save our country from the fate that other despotic nations have, and are destined to receive, to receive, let us who are friends of freedom, raise our united voices in protest against laws that deprive a part of the citizens of their unalienable right; and pray that our rulers may yet learn what is true greatness. Let us remember the counsel of the Father of our Country, that "no principle can be safely trusted which does not flow from a sense of religious obligation." Like the brave and noble son of Ireland, let our motto be—"Where virtue dwells there will I hold; and the last intrenchment of Liberty shall be my grave!"

ALMIRA M. SMITH.

Spencer, Medina co., Ohio.

For the Lily.

Stray Leaves from the Note Book of a Lecturer.

That you may form a more correct idea of that pernicious love which is the inevitable consequence of the present mode of female education, I will relate a brief passage in the biography of a woman of fashion. The name was Phebe Philips, and she was the only daughter of very wealthy parents who resided in one of our Eastern cities. She had a brother, twin-born with herself, whose name was Paul. It is here worthy of remark that although Mrs. Philips was herself a fashionable woman, and decidedly anxious to have her children named Carriogobulus and Elizabethiana, she had yielded to what she styled the insufferable prejudice of her mother, who was a plain, sensible, old-fashioned, scripture-reading country-woman, and allowed them to be baptized Paul and Phebe.

I will introduce our heroine at the age of ten years. It was a bright, sunny afternoon in mid winter, and Paul had obtained permission to visit a small collection of frozen water in the neighborhood of his father's residence.

"Mother," said the little Phebe, "may I go to the ice with brother Paul?"

"No, my child," said Mrs. Philips, lifting her eyes from the half-perused page of the last novel, "I am astonished that you should ask such a question."

"Why, mother?" inquired the child, innocently, "I am as old as Paul, and as large, and as strong, and as comfortably clothed."

"But Paul is a boy," replied Mrs. Philips, with peculiar emphasis, after which she resumed the perusal of her volume.

Phebe turned away disappointed and dissatisfied. She could not understand why her brother was permitted to go forth and exercise in the bright rays of the sun, and the free air of heaven, while she was doomed to drag out her dull days in what had become to her a dismal dungeon. For what signified the beautiful carpet on which she trod, the crimson cushions in which she was half bu-

ried, the polished furniture with which she was surrounded? That parlor was to her a dungeon so long as a brighter light and a freer air played above and around, in the sweet enjoyment of which she was not allowed to participate.

With a sorrowful heart she watched her little brother until an angle in the path carried him beyond her vision. Then she dropped into her little cushioned chair, and indulged a long train of gloomy reflections. At length she drew a heavy sigh, and unconsciously exclaimed, "Oh! how I wish I was a boy!"

"Phebe!" cried Mrs. Philips, starting from her recumbent position, and dashing the book from her with an ebullition of feeling that almost frightened the child, "if I ever again hear such an expression from your lips, I will punish you within an inch of your life. A boy, indeed! Pity but that wish could be gratified, for with such notions you will never make a lady. I verily believe if you had spent another fortnight with your grandmother, you would have been a perfect tomboy."

When this sudden burst of indignation had subsided, Mrs. Philips proceeded with great composure to descant upon the impropriety of such desires. She enumerated and explained, all the prominent rules which society had established for the government of females, and dwelt particularly upon the necessity of shunning all those violent physical demonstrations which are calculated to invigorate and strengthen limb and muscle; "for," said she, "a robust woman is never considered genteel. Men like their opposites, and always prefer the slender and the delicate. You are designed for a lady, and all active exercise must be studiously avoided. When you have completed your education, you are to be brought out as a belle, and when you have run the round of fashion, you are to be married to some gentleman who can maintain you in a befitting style. But this, in particular, I would have you remember, that a suitable settlement in life is the end and aim of every sensible woman, and that unless you abstain from physical exercise, you will become so large and strong that men of taste will shrink from you with a shudder."

For The Lily.

DEAR MRS. BIRDSALL:—As I look around I observe all Nature harmonizes, and I was just wondering why all women do not do likewise in the advancement of their best Earthly interest and speed the day of their enfranchisement. Move the wheel of reformation faster. The world is in constant motion, and it is the order of Nature and the will of the Deity that it should be so. Then why should not women exercise the powers confided to her keeping, in the noble work, and not listlessly fold her hands and say "we need not nor cannot raise our voices (or influence) in behalf of woman's rights," while this beautiful Earth teems with her wrongs, and Truth and Justice calls loudly for her aid in her own behalf. And where is the heart that has never shared this evil; there may be a favored few, but it is but few that has not felt its withering and most humiliating influence. It may be pardonable for old age, after an active and well spent life, to seek repose and quiet, and contemplate in a proper light the inevitable and rapidly approaching change from Time to Eternity, and all, whether old or young, should in all their movements remember their dependence upon God, but we cannot tolerate in the young and healthful such apathy and indifference to the things of life, such utter absence of spirit and dis-

regard for their sex, as indicates too palpably a disposition to grovel through existence without one ennobling thought, one elevated aspiration, or womanly impulse for the intellectual improvement of women. Why, it seems to me so long as we indulge in this wilful idleness it is telling to others we disregard the Golden Rule. And I ask, is there not a mission assigned every individual endowed with the rich treasures of intellect, some good performed, some mite to be contributed in advancing Truth and of promoting and securing happiness to the countless thousands whose lamenting hearts are pining for it whose eyes are dimmed with tears, and whose prayers ascend to the Eternal Throne of Grace for release from the thralldom which binds their spirits down, when with trembling forms they hear the approaching footsteps of him whose vows to cherish and protect are registered in Heaven. And I regret to say many are prating away about the indelicacy of woman enlisting in this mission of good, "that it is out of her sphere," indecorous for her to advocate her own rights, while I ask where is the mind that would not feel its blessed influence, its elevating power? Methinks woman's experience would answer no where, but I was astonished at the remark of a woman—(I had like to have said woman) but it was a (fe)male, after reading the Lily frequently, (I had taken special care to get her to read it) say she disliked it and its design; for said she "if woman had a right to vote she would inevitably be sent to our Legislature and even to Congress, and no woman would go there and still be virtuous," prefortunes thought I, and would have tried to convince her of this gross error but this language forcibly presented to my mind, "cast not pearls before Swine," "for it is the low and the vulgar that are ever suspicious. The heart impressed with honorable sentiments expect from others sympathetic sincerity." And while woman is aided by that munificent Being that first spoke light into existence, I think she should thank that Power and take courage, and as she turns the eye of Faith to Him who stilled the waves, she will be enabled to surmount all obstacles and triumphantly place upon the brow of woman the crown of Liberty, when she can clearly look into the face of man and say "I am now thy equal in all things, religiously, socially and politically, and fitted to become thy true helpmeet through the journey of life." Then and not till then will intemperance and all its vices be banished from our broad domain. It is true the fallow ground of society must be broken up and cultivated far beyond its present state, and the "good seed" sown in our most fertile soil by such vigorous minds as Lucy Stone Blackwell, Emma R. Coe, Antionette L. B. Blackwell and Francis D. Gage, and the host of kindred spirits that now spangle the Earth as stars the evening sky, ere this will be accomplished. But so long as woman remains true to herself, we will be assured that morning will dawn with regal splendor; that woman shall be recognized the equal of man throughout our loved America, and shine in home and Congress Hall; and will not every man who is a friend to woman, cordially unite in hastening the day, for they must know, had she a voice in Legislation, she would nerve herself to banish forever the bane of intemperance which has been a prolific source of many of her troubles for thousands of years, and has she not suffered long enough? I ask it of every honest seeker of truth, has not woman been chained to trials long enough, for every man who is afflic-

ted with this curse, throws his afflictions with accumulated weight upon his female connections, be they wife, mother or sister. I do wish some of those spirits who go abroad conquering and to conquer would visit out tunnel of darkness and light the lamps of reformation, though I know they would meet with opposition and persecution, but has it not been a truth from the foundation of this world that all minds who have dared stand up and proclaim truth on any subject, have met with those things and still further, death; but their basis is firm and unyielding, and will triumph. Then gird on your armour of right and continue to pour out your soul moving appeals in behalf of woman and the reward is sure, for as true sorrow begets true joy, so shall those who bear the cross in meekness and proclaim truth to all men, wear the crown in joy. I fear I have intruded on the pages of the Lily, but beg your indulgence, Mrs. Bird-sall, for I believe it to be every true woman's duty to lend her aid in achieving those rights and finishing the Temple of Freedom.

Truly yours,

MAGGIE.

April 10, 1856.

For The Lily.

THE LILY.

Now the longed-for Spring is coming,
And the frost-wreaths melt away;
Earth will doff her snowy mantle,
And her garb of russet gray.

Flowers and song-birds, with the spring-time,
Will return our homes to cheer;
We shall give them joyous welcome,—
Nature's children ever dear.

Violets on the mossy hill-side,
May-flowers in the shaded dell;
Cow-slips in the grassy meadow,
Of bright summer hours to tell.

Tulips, sunny-hued and golden,
Daffodils that scent the gale;
Moss pinks and Anemonies,
Wild-flowers meek and fair and frail.

And amid our floral garland,
We would twine the "LILY," too;
And with care its stems will nurture,
With Love's healing gentle dew.

May its petals pure and fragrant,
Grow with culture and expand;
Till a household pride and blessing,
It shall bloom o'er all our land.

May it never, never wither,
'Neath neglect's cold withering frost;
And its green leaves lose their freshness,
Or be rudely tempest-tossed.

Sisters help to guide and cherish,
This, your own sweet chosen flower;
Richly 'twill reward your efforts,
Give it roots then strength of power.
Barre Mass. CARRIE.

MISS FILKINS' LECTURE:—The lady, of whose intended visit we gave notice in our last two numbers, has lectured four times in this place, the past week. Her efforts have been a most complete success, and have gone far to vindicate the right of women to be heard upon a subject which concerns so nearly her own highest and dearest interests. Miss F. has an extensive and familiar scientific acquaintance with the effects of intemperance, which joined to an impressive and even eloquent diction, qualifies her for an extensive field of usefulness. As an indication of the favor in which her efforts are held, we would mention that her audience regularly increased with each successive evening.

After her address on Monday evening the following series of resolutions were adopted:

WHEREAS,—We as citizens of Jacksonville, have listened with profound satisfaction and with profit to the course of lectures by Miss Filkins on the subject of Temperance, therefore

Resolved, That we return to Miss Filkins our sincere thanks for her efficient labors in Jacksonville in behalf of the Temperance cause.

Resolved, That we commend her to the patronage and encouragement of all friends of Temperance throughout this and adjoining States, as a lady of high character, possessing a profound scientific acquaintance with her subject, and talents which fit her in an eminent degree for the vocation she has chosen.

Resolved, That she has by her earnest and eloquent appeals in behalf of Temperance and the Maine Law, fully vindicated the right of Woman to speak on such themes of most nearly concern her own welfare and happiness.

Resolved, That Miss F. by her uniform and womanly modesty has commended herself to our approbation, and that we most cordially tender to her our 'God speed' in her cause, and assure her that, should she ever again find it in her power to visit Jacksonville, she will receive a hearty welcome from hearts which have been warmed by her eloquent speaker in behalf of her Sex, of Truth of Justice, and of Humanity.—*Jacksonville Journal.*

From the Little Pilgrim.

THE PINE-TREE AND FURZE-BUSH.

BY WILLIAM HOWITT.

On a great English common grew a noble young pine-tree. It stood in the midst of a grand bush of blooming furze, whose flowers were one magnificent mass of gold. The tree waved its dark, vigorous branches in the summer air over the golden bush below, and seemed to fan it lovingly, making its fragrance public property by diffusing it far and wide. Far and wide stretched that dark heath, here and there rose black expanses of pine upon it—and all between stretched the sombre but beautiful heather. It was a lonely but a lovely scene. The pheasant built its nest there in the shrouding heather, and crowded heartsomely in the branches of the pine-trees. The squirrels ran up and down the trees, feasted on the kernels of the fir-cones, and stamped and chattered in pretended anger as any one approached their solitary haunts. Many a lovely flower grew amongst the heather, or on the margin of a lake that lay amongst the wood; many a small bird lived twittered and sung there. The woodpecker shouted laughingly, and the jay scolded roughly in the forest; and often there came the old woodman with the axe, looking as if he must cut down timber, and yet were loth to disturb the quietness and entirety of the scene. Often women and children came wandering under the trees, collecting bundles of fallen branches; and ever and anon, a gay party of young people on horseback galloped over the heath, giving and taking beauty, and breaking for a moment as they swept along, the fragrant tranquility which they enjoyed. In fact, it was a charming heath, and happy were the trees, the plants and the creatures that lived there.

But no mortal spot is without its mortal dangers. Into every paradise on earth looks some enemy, and it is the constant labor of sweet, beneficent nature, to repair the ravages of the waster and destroyer.

On this same common lived a baker, who committed continual devastation upon the furze for the heating of his oven. He had been more than once of late looking about and had stopped and contemplated this ample mass of golden furze with an evident satisfaction. Its very beauty it was which tempted him to destroy it. Green furze burns more hotly but not so rapidly as dry. The baker knew that from long experience; and as he looked on this lordly bush, he said to his boy, "That is the primest fuel on the heath; to-morrow we will cut it and carry it home."

The noble bush heard its sentence, and slunk in terror at the sound. When the baker had withdrawn, it is said the pine-tree which stood in its midst, and which seemed to utter sighs of compassion and grief:—"When thou wert little thou

protected me. To me thou owest thy life. With out my envining arms and prickly defence the ass would have cropped thee down; the cattle would have trodden thee into the earth; the sportsman would have spurned thee as he passed with his iron-shod shoes. Hadst thou escaped to become a yard high the school-boy would have made a switch of thee, or this very baker would have cut thee down, and cast thee, bound in the middle of a faggot, into his oven. Now then, I pray thee, remember all these benefits and show thy gratitude. The baker has cast his evil eye upon me; he has doomed me to fall in the flower of my age, and without the help of friend or neighbor I must perish. Now then, stretch out thy arms and protect me, for thou owest me a lesson art."

The brave young pine-tree listened and sighed more deeply. "Old friend and neighbor, old guardian as I truly acknowledge thee, I would help thee, if that help were in me, to the last drop of my sap, to the last splinter of my body. But seest thou not I am not made to defend, but to serve God and man, even as God wills. I have no power but to grow. To raise my head and my arms in the pleasant air, and while I rejoice in the life given me, to breathe my fragrance on all around me. On these have I shed the dews that were first poured on me; on thee have I shed, in the fainting noon-tide hour, the delicious aroma drawn from me by the sun; I have fanned thee in the heat and sheltered thee in the cold. That, thinkest thou not, is benefit for benefit, neighborly kindness in the truest spirit of nature. What can I more?"

"What canst thou more? Oh ungrateful wretch! Oh miserable stick! Oh wooden recompense!—And for that I have guarded thee, and fostered thee taking thee into my very heart of hearts and holding thee there as my own adopted one, as my crown and glory. And now thou givest me up as I were an enemy and not a benefactor."

"Nay, then," said the pine-tree, "an thou forcest me to speak, let me speak plainly. Benefit for benefit I have rendered thee, but thou askest impossibilities, and assestest unfounded and impossible claims. Didst thou make the seed from which I sprung? Didst thou plant me? Hast thou moved a foot or a hand for me? Didst thou guard me by any power or will of thine own? True, thou hast guarded me, but by whose act? By the act of God! He who planted thee planted me. He made us neighbors, and capable of a certain degree of mutual ornament and mutual defence. We must look then not on one another, but up to the sky when we talk about gratitude. Thence comes the benefit; there we owe the gratitude. If we fulfil the laws of our nature faithfully, we do all the good to each other that is given us to do. Beyond that all lies in the hand of God. He who does not that is an unprofitable servant: he who demands more is unreasonable.—To me, as to thee, there is a time and an end set. As I can only mourn over thee, but cannot help thee, so the mightiest of my brethren in the forest here, when my day arrives, cannot step from his place and aid me. I must fall, and I will endeavor to fall asking of no one a miracle, expecting nothing but from God, who will renew my substance in some other and perhaps more beautiful shape."

"May it never be in that of an unreasonable furze-bush," said the baker, who had listened to this instructive dialogue, and with his bill he cut into the prickly accuser of his brethren, and cleared it from the ground.

But behold! in the following spring the bush shot up afresh, young and tender and green. It had received a sharp lesson, and the winter had searched its unprotected roots severely: but the pitying pine tree scattered down its withered leaves upon it, and clothed its lacerated stumps from the cold. It sprung up again, humbled and grateful, and the forest saw the harmony of nature restored between the old companions. They had learned what to expect and what not to expect from each other, and they flourish still together in beauty and peace. The great lesson which we have learned from them, we would now teach also, for it is as full of wisdom in human life as it is in the wild forest.

Extracts from an Address by Hon. Gerrit Smith.

GOVERNMENT AN EDUCATOR OF THE PEOPLE.

Government is a mighty educator of the people. Perhaps it should not be. Perhaps, in a better coming day, it will not be. Perhaps the school and the church and other educating powers will yet leave little room for government to mould the character of the people. Nevertheless, it is true, that, thus far in the world's history, government has had no small share in forming the popular mind.

MEN GRADUATE THEIR MORALS BY THE STATUTE-BOOK.

That all men should betake themselves to a higher than a human source for the most important knowledge, is an undeniable proposition. But so it is that the mass of men do, to a great extent, graduate their morals by the laws of the land.—They stand by these laws, and they change with these laws. The government of our State was in favor of State Lotteries, or State Gambling.—So, too, with her people. But the government aid its suppressing hand upon the vice; and where is there, now, one decent man among us, who would revive it? It is said that, in such cases, government does not conform to the demands of the people?—or, in other words, that the people are converted, before government is? I admit, that this is sometimes so; and I admit, too, that sometimes government is prompted by the few. But, as a general rule, the whole people do not espouse a reform, until government has sanctioned it. The whole people cannot be too forward, without the help of the example of government.

WAR, AN ILLUSTRATION.

War furnishes an instance of the educating influence of government. Every where, government holds that war is right; and hence, every where the people are for war. But let government take the ground, that war is no remedy for wrongs, and that international disagreements should, like individual disagreements, be submitted to peaceful arbitration—and the eyes of the people will quickly open to the unsurpassed folly, madness and wickedness of war; and they will then learn war no more, and love war no more, and permit war no more.

THE SALE OF INTOXICATING DRINKS ANOTHER ILLUSTRATION.

Again—wherever government undertakes to legalize and shelter the sale of intoxicating drinks, and becomes, as it generally does, the great patron and nursing mother of that crime and abomination there the great mass of the people habituate themselves to such drinks, and no very small share of them become drunkards. But let government change its policy and stop such sale; and the people will change with it, and rejoice that the sale is stopped; and their practice of drinking intoxicating liquors will cease, and they will, consequently, furnish no more recruits to the army of drunkards.

THE EFFECT OF LAW ON THE RUM SELLER.

We are not to wonder, that so many have been found willing to sell intoxicating drinks. The consciousness that theirs is a lawful business overpowers, if, indeed, it does not absolutely shut out all sense of its being a wicked business. How can they so much as suspect, that it is wrong, whilst government—nay more, whilst the people—hold it is right? I say the people—for, in a very important sense, and especially in a Republic, government and the people are one. It is hardly too much to say, that the rum seller must feel, that it would be immodest and disrespectful in him, to set up, in the face of so high authority, as that of government and people, even one doubt of the character of his business.

THE EFFECT OF LAW UPON THE RUM DRINKER.

Nor are we to wonder at such vast numbers drinking intoxicating liquors, when the government, and the whole people through the government, teach that it is right to drink them? Nay, I had almost asked, how, on such authority to get drunk, men can well forbear to get drunk. Indeed, it is no very violent supposition, that the rum-drinker may feel, that he would be guilty of disparaging the wisdom of government, and of making an ungrateful and insulting return to the paternal kindness which appoints persons to sell him the rum, if, after all, he is so obstinate as to refuse to drink it.

THE EFFECT OF LAW ON CHILDREN.

I often think, that our young men and young women know but little, compared with what persons of your or my age know, of the educating power of government, in regard to rum. For it must be borne in mind, that, in the last twenty years, government has much relaxed its friendship for rum; and that, in the last half dozen years, it has in many instances, come out its open and effective enemy. I well remember how, in my childhood, I looked upon rum. Its very drops were precious in my sight:—scarcely less precious than drops of melted gold. I did not love the taste of it—for, not being allowed to drink it, I had not yet acquired a taste for it. But I saw how well it tasted to others, and how exceedingly well to a share of them. I said, that I was not yet allowed to drink it. This was not, however, through any fear that my drinking would tend to make me a drunkard—for, at that day, the relation of cause and effect was not recognized, as between rum drinking and drunkenness. Rum-drinking being then regarded as necessary, drunkenness could not be numbered among its natural results. No, I was forbidden to drink rum in my childhood for the reason, that it was too good for child's drink. To gaze upon the precious stuff, and to witness with what eagerness and delight others drank it, was privilege enough for a child. The privilege of drinking it myself was for my after years. That was a joy and an honor in reserve for my manhood.

EFFECT ON PARENTS—GOVERNMENT RESPONSIBLE.

Such, in my childhood, was my sense of the preciousness and sacredness of rum. Such, too, was their sense of it, who had the shaping of my childhood. And on whom was it that the responsibility of the delusion rested most heavily? On government. Nothing of all this deep delusion would have existed, had government been doing, at that time, in respect to rum what it has now begun to do. Government is, now, beginning to teach that the drunkard's drink is fit only to be thrown away—fit only for the thirsty earth to drink, (for, happily, our dear mother earth can, unlike her children, drink abundantly of rum and not lose her balance and stagger.) In my childhood, however, government made rum its pet interest; protected it with every care; and sanctified the abomination in the public heart. Not strange is it, then, that I grew up reverencing rum, instead of despising and loathing, and abhorring it.

CIVIL RULERS.

I need say no more to illustrate the mighty educating power of government. And I scarcely need add, that if such is this power, the people cannot be too careful to select none but the wise and the good to wield it—none but the wise and the good to be civil rulers. Let me, however, here say, that the ballot-box seems to be the last place where men can be reformed. There cluster the strongest temptations: and there, owing to our false education, we are weaker than in any other circumstance, to resist temptations. Good men when selecting one to fill their pulpit, make judgment and integrity indispensable qualifications.—But the same good men, ignorant and insatuated in the sphere of politics, can be incited by party spirit to vote almost any shallow and corrupt person into the highest place of civil power. And yet, these good men profess to be guided by the Bible—by that book, which, as abundantly and as emphatically requires ability and truth, and righteousness, aye, and holiness in the civil ruler, as in the occupant of the pulpit. Oh, when will the professed believers in that precious book be real believers in it? When will they choose for political rulers "able men, such as fear God, men of truth, hating covetousness?" When will they prove by their belief, that: "He that ruleth over men must be just, ruling in the fear of God?"—nay, more, "that the ruler is the minister of God," and that, consequently, he, and he only, is to be selected for the ruler, who is known to act on and out, the principles of God?

GOING! GOING!! GONE!!!—Mr. Hope of New York, an eminent liquor dealer, advertises his wares to be sold at auction.

"Hope for a season bade the World farewell!"

[Maine Temperance Journal.]

DR. MAGINN.

Learned, eloquent, large-hearted, and in good health, he might have been rich, happy and useful, but fondness for the ruby wine blighted his career. Speaking of him, a writer in the *Irish Quarterly Review*, said:

"He now turned for comfort and inspiration, to the foul fiend, brandy, which has been the cause of misery and death to so many men of genius.—We regret the errors of Addison and Steele; we sigh at the recollection of poor Mooreland, the painter, working at his last picture, with a brush in one hand and a glass of brandy in the other; for he had arrived at that terrible condition in which reason could only reach him through intoxication; and Maginn, not so fallen as this, sunk deeply. The weary hours of lonely watching brought no resource but that which copious draughts of the liquid could supply. Health was fast falling away, the brightest years of life were past forever; and as the dim future lowered, he gazed upon it, under the influence of the demon, which enthralled the brilliant souls of Addison, of Sheridan, of Charles Lamb; and which sent the once stalwart form of Theodore Hook, a miserable, wretched skeleton to the grave."

The writer of *Passages from the history of a Wasted Life*, relates a sad story of this brilliant inebriate:

"Maginn had a daughter to whom he was deeply and tenderly attached. She was about to be married, but her father had no portion to give her. Suddenly he determined to keep steady and work. He did so—abandoned drink, and soon earned enough to enable him to furnish a house splendidly for the young couple, who were accordingly united and set off on the marriage tour—on their return from which, they were to occupy the pretty new dwelling.

"On the evening after the marriage, Dr. Maginn walked to the well-furnished house—sat down on a sofa, and afterwards walked over the apartments well pleased.

"Ah!" said he, "I have some reason to be proud; all this is the word of my own hand!"—Then he sent for a friend to come and admire it also; and after all had been inspected, the two sat down in the drawing room.

"Now," said Maginn to the old woman, who was left in care of the house and furniture, "go and fetch a bottle of brandy, and we'll drink the young couple's health."

"The spirit was fetched and drank; and then more was procured. Other persons were also sent for and the beautiful drawing-room was soon converted into a scene of bacchanalian revelry. Songs were sung, speeches were made, and healths drank, and so it went on all night. The ball had now been set in motion, and on it went. The Doctor's money was all spent, so article after article of furniture was sent out to be pawned! Then went the piano—then sofas—beds—all but the chairs they sat on, and the table. At last, these went, too, and the carousers sat on the floor round a punch bowl! Nor did they cease their revels until the bride came home to a house from which every article of furniture had been swept away!"

There is a scene of degradation such as any of the slums of St. Giles could not excel. And yet it was one in which literary gentlemen were the chief actors. Truly the pledge is needed in high life as well as low life.

Lager Beer has been adopted by the Upper Ten of New York, and bids fair to supersede all other fashionable beverages. The New York Mirror says, that between the first and second acts of *Don Giovanni* at the Academy of Music, the other night, no less than three hundred and sixty glasses of Lager Beer were drunk in the saloon. It goes on to congratulate the public upon its growing tastes for a beverage, which, it seems to think, is very wholesome, and is destined to "drive rum, camphene brandy, and vitriolic liquors generally, out of the market." It is presumed that a taste for Lager Beer will be one of the evidences of refinement in New York, and that a man's or woman's standing in society will be adjusted according to the number of glasses that can be taken. The star of Lager Beer is evidently in the ascendant.

From the Woman's Department of Indiana Farmer.
SCHOOLS.

Much has been said and written upon the subject of schools, and the education of the young; at the present time it seems to occupy and interest deeply the public mind. To parents it is a subject of deep and abiding interest—for upon this rests the future happiness and well-being of their children as well as prosperity and success of our republican government. It is in the common schools, these nurseries of learning, the young and impressible mind receives its first impressions of book knowledge in many, indeed most cases. The inquisitive mind of childhood is continually seeking after knowledge—grasping after hidden stores—longing to fathom the mystery which, as yet, it cannot comprehend.

Then of what vast importance that kind, judicious teachers be selected, to unfold the hidden treasures of learning to eager impulsive childhood. Parents should acquaint themselves with the general character of those to whom they entrust the management and control of their children. Can we expect anything else than that young and guileless hearts will be injured, and evil passions aroused by being subjected to passionate, arrogant teachers. Surely self-control should first be acquired before entering the responsible profession of teacher to others. But as the teacher, next to the parent, occupies the most responsible station of all others, it should be the object to secure those who from choice, make it a profession. A warm heart, and compassionate nature, are essential in a teacher; and the law of kindness and justice should be strictly observed. But in no case should children be encouraged or allowed to carry home to the listening ear of the parents, tales or misrepresentations of their teachers caused, perhaps, from pique or dislike. The teacher's authority should be upheld and respected by parents; for when that is set aside or disregarded by the pupils, the instructor's influence for good is destroyed. The parent and teacher should labor together; there should be a mutual confidence and co-operation to subserve the best interest of the young and susceptible minds of the children; they will be much encouraged by seeing their parents take an active interest in the school where they are taught; by so doing the teacher's authority will be supported, and their arduous labors and duties made lighter.

The State Fair.

We wish to call the attention of the girls to the new and interesting feature in our coming State Fair, to be held this fall in Indianapolis. Most liberal inducements are held out to girls under eighteen years of age, residents of our State, to furnish useful or ornamental articles for exhibition, and a premium list of over six hundred dollars appropriated for that especial purpose. Now is your time, girls, if you want to obtain a nice premium—just set your wits to work and get up something that will be a credit to mind and heart. It is not for us to suggest what it shall be; but whatever you feel you have the mind to conceive, or ability to perform, go to work; whether it be to paint a beautiful picture or darn a stocking, both have their legitimate uses—whatever is worth doing at all, is worth doing well; and whatever tends to enhance the comfort, or add to the convenience of the family, should be considered of importance.

While we wish to encourage the girl to be industrious and useful, and very much desire to have their department of the Fair excel, we cannot but feel that it is a sad waste of precious time, to spend three or four months in cutting calico and muslin into little bits and sew them together again, in making Whig Roses, Tulips, Democrat Roses, and nobody knows what, and then the labor and time consumed in quilting wreathes, feathers, and flowers, is too great to be lavished on that which will never make any person wiser or better, and which for comfort or beauty is much inferior to comforts and the nice white quilts, which can be had for about one-third the cost. We do not wish to be understood as being opposed to ornamental work. We love it; appreciate beauty in whatever form we find it, whether of art or nature; but we do think if the same interest and energy was differently applied, the results would be more useful and profitable. *Ibid.*

For the Lily.

The Importance of Education.

DEAR LILY:—The importance of training the mind to study is not appreciated to the extent it should be, or we should not find so many youths frittering away their time and talents in idleness and frivolity. The men who rise to honor and distinction are those who apply themselves industriously to study and seek knowledge, in the practical walks of life, as well as in its theoretical paths. Every man, says a distinguished writer, who rises above the common level, has received two educations, the first from his teachers, the second, more personal and important from himself. Once inspired to think wisely and religiously, it is not very probable that he will relapse. Study will be his habit, and piety his inner life. Should he never rise to distinction in society, he has already gained an honored and holy position; he carries with him a blessed charm to lighten toil, to assuage affliction, to purify attachment, and to conquer death. He has been trained up in the way he should go, and when he is old he will not depart from it.

J. S. G.

March 8, 1856.

For The Lily.

Matrimony.

SELECTED BY MAGGIE.

A great portion of the wretchedness which has so often embittered the matrimonial life, I am persuaded has originated in a negligence of trifles. Connubial happiness is of too fine a texture to be roughly handled; a sensitive plant that will not even bear the touch of unkindness; a delicate flower which indifference will chill and suspicion blast. It must be watered by the showers of tender affection, expanded by the cheering glow of attention, and guarded by the impregnable barrier of unshaken Confidence. Thus nurtured it will bloom with fragrance in every season of life, and sweeten even the loveliness of declining years.

SELFISHNESS.—Selfishness is poverty; it is the most utter destitution of a human being. It can bring nothing to his relief; it shapens his pains; it aggravates all the losses he is liable to endure, and goaded to extremes, often turns destroyer, and strike its last blow on himself. It gives us nothing to rest on or fly to in trouble; it turns our affections on ourselves, self on self, as the sap of a tree descending out of season from its veins, enward branches, and making not only lifeless, but its growth downward.

What the little Red Did.

They've found him—they've found him!" cried a dozen voices, bursting into the darkened room where laid a woman, sobbing hysterically because her child had been lost since morning.

The mother sprang from her bed, flinging back her dishevelled tresses, and dashing her tears away.

"Where did they find the little wretch?" she cried, passionately. "He shall pay dearly for this day's work, and the first thing I do shall be to whip him till he can't stand; for the trouble and sorrow he's given me."

"Saints and angels! I guess next time I leave my washing to tell her any good news, she'll be the wiser of it," ejaculated one of her neighbors as they all left the house with a crestfallen air.

Meanwhile the mother, whose nerves had been strung to an alarming tension for hours, walked the floor within, almost frantic with overcharged feelings. "I'll whip him as sure as I see him—I certainly will punish that boy. Heaven! how I have seen him stretched white and still on the bed of the river his hair dabbled with sea-weed. The wicked little rebel to craze me so! How dared he go when I forbade him? I'll whip him so sure as there is strength in my arm, till he shall as soon die as dare outrage my authority."

And the little red that hung on a nail over the bed post, trembled.

"Here I is, ma, I's all safe and sound—and I cotched the butterfly, I did," cried a bird-like, panting voice. A white apron, yellow ringlets and a sadly daubed but beautiful face bounded into the twilight gloom.

One joyful shriek! and with a half delirious laugh, the mother flew towards her child.—Anger, terror, care and threats, alike forgotten, she presses him wildly, again and again to her throbbing bosom. "My boy, my blessing—my angel! where have you been, all this long, dark time? Mother has been crying all day for her little boy. She thought the wolves had him, or that he had fallen into the deep waters. Oh! my darling—how could you leave mother?" And kisses rained upon his forehead, lips and cheeks, and sobs came up, choking and deep, and tears fell like rain, gemming all his yellow locks.

And the little red looked down from its nail over the bedpost, and winked.

[Ladies' Enterprise.

IDYL.

OCCUPATION A BALM FOR SORROW.—Mrs. Stephens, in the "Old Homestead," says:—Occupation! what a glorious thing it is for the human heart.—Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When trouble flows upon you dark and heavy, toil not with the waves—nestle not with the torrent!—rather seek by occupation to divert the dark waters that threaten to overwhelm you into a thousand channels which the duties of life always present. Before you dream of it, these waters will fertilize the present, and give birth to fresh flowers that may brighten the future—flowers that will become pure and holy in the sunshine which penetrates the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling; and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow man.

Men gravitate toward the right, but are continually drawn aside by disturbing causes.